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Volume II, Number Eleven

J. F. Durin

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St. Joseph's Association,

Canonically Established in the Church of St. Joseph, West De Pere, Wis.

AFFILIATED TO THE ARCHCONFRATERNITY OF ST. JOSEPH, IN ROME.

The object of the Association is:

- 1st. To honor St. Joseph.
- 2d. To promote and to propagate this devotion.
- 3d. To obtain his help and assistance during life and at the hour of death.

Conditions to be members are:

- 1st. To have his name and surname entered in the register of the Association.
- 2d. To say every day the following ejaculation: *St. Joseph, friend of the Sacred Heart, pray for us.*
(100 days indulg.)

EVERY WEDNESDAY

The Holy Mass is celebrated at the Altar of St. Joseph for the Associates to obtain the success of their recommendations. Before Mass the intentions addressed to the Director are read and special prayers are said in honor of St. Joseph. Many favors have already been obtained by this practice.

Another Mass is said each week for the members of the Association, by a priest devoted to St. Joseph.



The Holy League of Children

Under the Patronage of St. Joseph.

1. The names of children, to be placed under the protection of St. Joseph, are written on a special book, which remains at the feet of the statue.
2. The consecration is not limited to the feast of the Patronage, but can be done at any time, in sending the names.
3. No special ceremony is necessary but teachers or parents who desire to procure a favorable impression to the young ones, can do something in the family circle or in the school.
4. The consecration is not special to pupils of the school, but it is offered also to the infants after baptism, and it will be a security to the anxious and good mothers.
5. A certificate will be sent to those who can read.
6. There is no obligation whatever. But children will do well if they say the Hail Joseph, etc.—It will remember them the good devotion, which will be their safeguard.

The good and ancient practice of burning lamps and candles before the statue of St. Joseph is recommended to the Associates.

The expense for a lamp with olive oil is:

For 9 days,	\$ 0.75
" 30 days,	2.00
" one year	25.00
Wax tapers, candles, from ten to forty cents.	

Novena for the relief of the poor souls in Purgatory, 10 cents a copy. \$1.00 a dozen.

The Encyclical of August 15, 1889, explaining and recommending the devotion to St. Joseph, with the prayer of Leo XIII.
5 cents one copy; 25 copies \$1.00.

VOL. II.

JANUARY, 1891.

NO. 11.

ANNALS OF ST. JOSEPH

FRIEND OF THE SACRED HEART.

Monthly Catholic Journal

PUBLISHED BY

REV. J. F. DURIN, M. S. H., WEST DE PERE, WIS.

In the Interest of the Devotion to St. Joseph.

With the Approbation of the RT. REV. F. X. KATZER, of Green Bay.

PATRON
OF
THE UNIVERSAL CHURCH.

PATRON
OF
THE HAPPY DEATH.

PILLAR OF THE WORLD.



MODEL AND PROTECTOR
OF
CHRISTIAN FAMILIES.

HELPER
OF
THE "POOR SOULS."

ORNAMENT OF HEAVEN.

The Annals of St. Joseph.

Entered at the Post Office at West De Pere as second-class matter.

According to the injunction of Pope Urban VIII, we protest that what is contained in the ANNALS rests solely on private authority, and in making use of such words as divine, adorable, ineffable, holy, miraculous, we never intend to speak but of a participation purely merciful, and that we do in nowise wish to forego the judgement of the Church. We do also declare that we intend to write nothing but what may be entirely conformable to the mystic meaning of the Holy Church, Catholic Apostolic and Roman, to the infallible judgement of which we submit, without reserve and forever, our persons, our words, and our writings.

VOL. II. JANUARY, 1891. NO. 11

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THE ANNALS OF ST. JOSEPH are coming in season, to foster, to propagate, to explain the beautiful Devotion of the Holy and glorious Patron of the Catholic Church.

They will condense all that has been said in the past and all that will be said in the future of St. Joseph. Then each number will be divided in three parts: 1. Theology of the Devotion. 2. The history of the Devotion. 3. The practice of the Devotion, which we intend to promote by the Association.

Not relying upon ourselves but upon the assistance of St. Joseph, the devotedness of the Faithful, the help of all those who desire to glorify Him, we earnestly beg that this paper should not be forgotten among other papers, but that all those who will receive it, become solicitors and try to have other subscribers.

TERMS.

SINGLE SUBSCRIPTION,

75 Cents.

Payment in advance. Money may be sent either in registered letter or P. O. order or draft, to

REV J. F. DURIN, West De Pere, Wis.

Subscribers who do not receive the ANNALS regularly should at once state the fact.

When a sample copy is sent to some person, who is not on our list of subscription, we earnestly beg not to return the ANNALS, if they are not accepted, but to keep the copy or to give it to some pious person.

VOL. II.

No. 11



A HAPPY NEW YEAR.

With the Blessings of St. Joseph, "In the fat of the earth and in the dew of heaven from above."

THE KEEPER OF HIS MASTER SHALL BE GLORIFIED.

JOSEPH IS A GROWING SON. A GROWING SON AND COMELY TO BEHOLD: THE GOD OF THY FATHER SHALL BE THY HELPER. AND THE ALMIGHTY SHALL BLESS THEE WITH THE BLESSINGS OF THE DEEP THAT LIETH BENEATH—THE BLESSINGS OF THY FATHER ARE STRENGTHENED WITH THE BLESSINGS OF HIS FATHERS.....MAY THEY BE UPON THE HEAD OF JOSEPH AND UPON THE CROWN OF THE NAZARITE AMONG HIS BRETHREN. (Genesis, XLIX).

The year, which we have consecrated to St. Joseph, is gone, but it will last long in our remembrance. The promise of St. Theresa: "that St. Joseph is never invoked in vain" has been fully realized. The ANNALS have proclaimed every month the gratitude of his benefited clients, and his new Church at De Pere

stands as a convincing evidence that St. Joseph is a powerful protector, always disposed to hear us in our tribulation.

The conviction is gaining ground, that God has chosen St. Joseph to send him to the help of His people, to the rescue of His Church. The Holy Father has not raised his voice for a vain purpose, when, in his memorable Encyclical of August 15th, 1889, he has recommended to the Christian people to acquire the habit of invoking with great piety and confidence at the same time as the Virgin Mother of God, her most chaste Spouse, Blessed Joseph. And in the prayer, composed by the Holy Father himself, St. Joseph is called:

A MIGHTY DELIVERER.

What is the meaning of this increase of devotion and confidence in St. Joseph? God has made him the Lord of His whole house and the governor in all the land that we may be preserved upon earth and we may have food to live.

And to acknowledge the mission conferred to Our Holy Protector as well as to hasten the triumph of the Church

committed to his Patronage, faithful to the object of our Association, we have decided to offer St. Joseph a spiritual crown together with a kingly diadem. The spiritual crown will be made with the merits, which we can accumulate during the year, and the royal diadem will be made of gold and precious stones, to proclaim that he deserves to have the royal crown upon his head, the man who has been always faithful to his Lord.

It is indeed with feelings of joy that we communicate to the members of the Association and the readers of the ANNALS, the letters of the Bishops, who favor, encourage and bless our undertaking for the glorification of St. Joseph.

Coming at the beginning of the year, they will inspire the servants of St. Joseph with a new zeal for the interests of their holy Patron. They may confidently and gloriously enter into action, as they are guided and led by those "whom the Holy Ghost hath placed to rule the Church of God."

Always ready to encourage all that is done to foster and develop piety in his diocese, the Right Reverend F. X. Katzer, Bishop of Green Bay, writes that he approves all that will be done for the glorification of St. Joseph.

The Most Reverend John Williams, Archbishop of Boston.

Boston, Dec. 3, 1890.

REV. DEAR SIR:—Yours of the 29 ult. is received. I will always be glad to assist in furthering the devotion to St. Joseph.

Your most obedient servant,

† JNO. WILLIAMS,

Archbp., Boston.

The Right Reverend P. F. O'Reilly, Bishop of Springfield, Mass.

Springfield, Dec. 4th, 1890.

REV. J. F. DURIN.

Dear Sir:—If any word of mine be an encouragement to you and your Association of St. Joseph, I most cheerfully

give it. No one who loved our dear Lord and His Blessed mother can refrain from loving and honoring St. Joseph. Hoping therefore that you will realize the object of your pious aspirations, I am,

Yours in Christ,

† P. F. O'REILLY.

Bp. of Springfield.

The Right Rev. L. deGoesbriand, Bishop of Burlington, Vt.

Episcopal Residence.

REV. J. F. DURIN, West De Pere Wis.

Rev. and Dear Father:—I entirely approve of your intention and that of your Association to request the Holy Father to grant you the privilege to crown the Statue of St. Joseph, Friend of the Sacred Heart, and humbly hope that it will be granted.

Respectfully and truly yours,

† L. DE GOESBRIAND.

Bp. of Burlington, Vt.

The Right Reverend John Foley, Bishop of Detroit.

Episcopal Residence,

Detroit, Mich., Dec. 2, 1890.

REV. J. F. DURIN.

Rev. Dear Sir:—Your favor of the 29th ult. just to hand. Most heartily do I approve the pious project of the Coronation of St. Joseph.

Yours faithfully in Xt.

† JOHN FOLEY.

Bp. of Detroit.

Lincoln, Neb., Dec. 3d, 1890.

DEAR REV. FATHER:—The Right Rev. Bishop desires that I inform your reverence that he has just signed a postulatium to the Holy See, which covers the ground of your petition.

Yours faithfully in Xto.

L. LOUGHRAN.

The Right Rev. John C. Neraz, Bishop of San Antonio, Tex.

San Antonio, Texas, Dec. 5th, 1890.

REV. J. F. DURIN, West De Pere, Wis.

Rev. and Dear Father:—With great

pleasure and, I might say, as duty bound, I join myself with the Association of St. Joseph canonically established in St. Joseph's Church at West De Pere, in their efforts and desire to solicit from his Holiness Leo XIII, the favor of the Coronation of the Statue of St. Joseph honored as the privileged friend of the Sacred Heart. May I live long enough to see its final success, as I know it would be the cause of increasing the obedience of Christians to the laws of God, of promoting his glory and procuring the salvation of souls.

Wishing you and the Association all success, I remain sincerely yours.

† JOHN C. NERAZ.

Bp. of San Antonio.

The Right Rev. N. C. Matz, Bishop of Denver, Colo.

Denver, Colo., Dec. 3d, 1890.

REV. J. F. DURIN.

Dear Father:—Nothing could indeed be dearer to my heart than to see the devotion to St. Joseph receive a new impulse and I am willing to do all in my power to further any project calculated to advance the noble cause. I therefore most heartily recommend the project of the Coronation of the great Guardian of the Holy Family and shall pray that God may bring it to a most successful issue.

Sincerely yours,

† N. C. MATZ,

Bp. of Denver.

The Right Rev. St. Ryan, Bishop of Buffalo, N. Y.

Bishop's house, Dec. 5th, 1890.

REV. DEAR SIR:—In reply to your favor of the 29th ult. allow me to say that I entirely approve of anything you and your worthy Association of St. Joseph may do to promote the honor of, or devotion to the illustrious St. Joseph.

Yours respectfully,

† ST. RYAN

Bp. of Buffalo.

The Most Reverend P. J. Riordan, Archbishop of San Francisco.
St. Mary's Cathedral.

San Francisco, Cal., Dec. 4, 1890.

REV. J. F. DURIN.

Rev. and Dear Sir:—I should very gladly lend my name to the project of the Coronation of St. Joseph, provided it has the approbation and sanction of the Bishop of your diocese.

Sincerely yours,

† P. J. RIORDAN.

The Right Reverend M. Marty, O. S. B., Bishop of Sioux Falls.

Jasper, Ind. Dec. 7th, 1890.

REV. DEAR FATHER DURIN:—I shall be happy, if my suffrage will contribute towards procuring to you and to your Associates the happiness of doing to St. Joseph all the honor your hearts desire. Please add my name to the list of prelates, who demand this favor of St. Joseph's Coronation in your church from the Sovereign Pontiff and believe me ever,

Your willing servant,

† M. MARTY, O. S. B.

Bishop of Sioux Falls.

The Right Reverend L. M. Fink, Bishop of Leavenworth, Kan.

Bishop's Residence,

Leavenworth, Kan., Dec. 6, 1890.

REV. J. F. DURIN, West De Pere, Wis.

Rev. Dear Father:—The honor you desire to see conferred on St. Joseph, is according to the intention of thousands of clients of St. Joseph, and I would wish I could aid you in your laudible work as much as I desire. I think it to be clear to a mind enlightened by faith, that the special devotion to the person of Our Blessed Lord, His most Sacred Heart, must bring about a more childlike veneration of His Blessed Mother and to complete our filial attachment to the Holy Family, as it moved and lived and worked for the sanctification of untold

generations and families to come, to honor him, whom the Almighty honored by placing him at the head of his Family on earth. It is well therefore, in my humble opinion, that your efforts are directed to St. Joseph. It seems there is some truth in the tradition, which has been in the Church, that towards the end of the world, the devotion to St. Joseph would become quite a feature among the Faithful. The action of Pope Pius IX, of blessed memory, of proclaiming St. Joseph, the Patron of the Catholic Church, has quite a significance, as in our day the special feature in the wiles of the devil is to drive the head of the family away from it, and to make him seek his pleasures and enjoyments in other social circles, by coaxing him into every imaginable and non-imaginable society or circle of so called friends; by this means he must lose his attachment to his family and he realizes but too late what sad influence his course has on the family. His growing up children are quick at perceiving this and generally follow the example. The Church has to deplore broken up families and the absence of Family life. Without a christian home, the virtues that are fostered in the christian family become unknown quantities. Bring out the head of the Family, place him into prominence, show that the body without its head has no life. By devotion to the head of the Holy Family, by referring our families back to the heavenly pattern of christian and happy families, and we save the family and multiply the number of christian and happy families. Please excuse my somewhat lengthy epistle. With best wishes for your undertaking and believe me to be

Yours resp.

† L. M. FINK,

Bp. Leavth.

The Right Reverend H. Cosgrove, Bishop of Davenport, Iowa.

Bishop's House,

Davenport, Iowa, Dec. 4th, 1890.

REV. DEAR FATHER DURIN:—In answer to your communication in reference to the Coronation of St. Joseph, I would say that I heartily endorse the sentiments of the Right Rev. Bishop Flasch, expressed in his letter of Oct. 25, 1890, and published in the ANNALS OF ST. JOSEPH for the present month. To this and to the high recommendation of Our Holy Father, the Pope, I can add nothing more except to invoke upon you and your great work the blessing of Almighty God.

I enclose a thanksgiving offering for favors received through the intercession of St. Joseph, asking at the same time a continuation of prayers until I will have accomplished the work I have placed under his Patronage.

Very sincerely yours,

† HENRY COSGROVE.

Bp. of Davenport.

The Right Reverend John Vertin, Bishop of Marquette and Sault Ste. Marie

Marquette, Dec. 6th, 1890.

REV. FATHER:—We approve of and recommend the pious petition to the Holy Father in honor of St. Joseph.

† JOHN VERTIN.

Bp. of Marquette.

The Most Reverend William Gross, Archbishop of Portland, Oregon.

Portland, Dec. 5th, 1890.

REV. DEAR SIR:—Your letter of November 29 is to hand. It is with great pleasure that I comply with your request. I heartily recommend the project of the Coronation to St. Joseph, the friend of the Sacred Heart. The Catholic Church has in our day manifested by her actions that she is guided by the Holy Ghost. The great evil of the day is the destruction of the Family. Di-

vorice which has become hideously prominent in all lands; the degradation of the holy Sacrament of Matrimony, now prevalent everywhere; the decay of correct views in regard to the education of the Child, and of all family life are some of the fearful evils, which now sap the very foundation of the family. Hence the Holy Church tells all to seek the invocation and imitate the noble conduct of Him who was selected to be the head of the holiest family which the world could ever see. The conduct of St. Joseph towards His Immaculate Spouse is a perfect model for the kindness, tenderness, respect and care which the husband should have for his wife. The unselfish love, the boundless spirit of self-sacrifice manifested by St. Joseph towards the divine Child contain the admirable lessons for the Catholic Father in his relation to his children, while the scrupulous care in attendance on all the services in the worship of God, reveals the great St. Joseph as the true head of the family who should strive that all under his charge should be thoroughly imbued with the love and fear of God; and that God first and last and above all things should be the guiding principle of our lives.

Recommending therefore this new honor to the great St. Joseph,

I am in Christo Jesu,

Yours truly,

† WILLIAM,

Archbishop of Oregon.

The Right Reverend Fintan Mundwiler, O. S. B., Abbot of St. Meinrad.

St. Meinrad's Abbey,

Spencer Co., Ind.

St. Meinrad, Dec. 5, 1890.

REV. J. F. DURIN, M. S. H., West De Pere, Wis.

Rev. Dear Father:—I heartily welcome and endorse your movement to obtain the favor of the Coronation of the statue

of St. Joseph. Whatever tends to increase the glories of dear St. Joseph ought to be and is welcome to every christian, especially to those who have devoted themselves in a particular manner to Jesus and Mary. I therefore recommend and approve with my whole heart your project and bless it.

Yours sincerely in Christ,

FINTAN MUNDWILER, O. S. B., Abbot.

CANADA.

The Right Reverend L. Zephyrin Morcau, Bishop of St. Hyacinthe.

St. Hyacinthe, Canada, Dec. 4, 1890.

REV. FATHER DURIN.

Rev. Father:—Your letter of November 29 was received this morning, requesting me to approve and to encourage the project of the Coronation of St. Joseph, the Spouse of the Blessed Virgin Mary. I love St. Joseph very much and I ardently wish that he should be known and revered everywhere especially in our America. I am greatly pleased with your pious project, and wish that it become a success. With all heavenly blessings, I remain very devotedly yours in Christ,

† L. Z. MOREAU,

Bp. of St. Hyacinthe.

The Right Reverend Peter McIntyre Bishop of Charlottetown, P. E. Isl.

Charlottetown, Dec. 9th, 1890.

REV. J. F. DURIN, West De Pere, Wis.

Rev. and Dear Sir:—Your letter dated Nov. 29th, in reference to the Association of St. Joseph, came duly to hand. In reply I beg to assure you that your request shall receive my early consideration. In the meanwhile, Rev. Dear Sir, I have the honor to be

Yours faithfully in Xto,

PETER MCINTYRE.

Bishop of Charlottetown.

The Right Reverend Antoine Racine, Bishop of Sherbrooke.

Bishop's House,

Sherbrooke, Dec. 12, 1890.

REV. J. F. DURIN, West De Pere, Wis.

Rev. Father:—Your letter dated 29th

ult. about St. Joseph's Coronation is received. It belongs to your Bishop to approve and to recommend the project I must then abstain to do so.

However St. Joseph being the principal Patron of Canada and the Patron of the Universal Church, I wish ardently an increase of glory for this powerful Protector who deserves so much our confidence.

Please accept the expression of my devoted sentiments in Xto,

† ANTOINE,
Bp. of Sherbrooke.

There is no doubt that the Association will receive the approbation and encouragement of other prelates. We will publish them hereafter. But already we must be convinced that this work of the glorification of St. Joseph is not dictated by human motives, but that it is inspired and remains under the guidance of the Holy Ghost.

Can we commence the New Year under more favorable auspices. Let us, dear Associates, faithfully correspond to the grace, which we have received:

Thanking God for His unspeakable gift of the devotion to St. Joseph, we must communicate it to our relatives and friends.

Though we did not propose or undertake anything without the consent and approval of our Bishop, we have been often disturbed by the fear of overpassing our object.

Outsiders could consider the work as a local one, but all those who will read attentively the beautiful letter of Archbishop William of Portland and Bishop Fink of Leavenworth will admit that St. Joseph is offered by Holy Providence to christian Families as a special grace to counteract the evils of our time.

The Coronation of St. Joseph is not simply an act of devotion, an invitation to honor more and more the Holy

Spouse of the Blessed Virgin Mary. It must be a public and solemn manifestation of the merits and virtues of the great and glorious St. Joseph, who has been given by a special inspiration of Heaven as Patron to the Church for the preservation of the christian Family and christian society. This is the reason for which we desire that the crown should be given to St. Joseph by the authority of the Pope, and donated not by individuals but in the name of an Association which is established not only for a Diocese but for the whole Church in America.

This is the reason for which we have communicated the idea to the Bishops of the United States and Canada, leaving to whom it belongs the right to tell to the christian people what they must do for the glorification of St. Joseph, what they must expect from the homages which they will gladly offer to the model and Protector of the christian Family.

Having heard the authorized words of the Bishops, it will be also a pleasure and a profit to know the sentiments of our Associates. The following letter will be read with interest and great edification:

T....., Dec. 4th, 1890.

REV. AND DEAR FATHER:—I have the pleasure of sending you by mail a small box containing a jewel for St. Joseph's crown.

My father bought it for me on my 16th birthday as he considered it a most rare specimen of amethyst. My sister and I will pray that our dear St. Joseph will be crowned in the near future.

Few days afterwards we received another gift for St. Joseph's crown, with the following letter:

Dec. 8th, 1890.

REVEREND AND DEAR FATHER:—My sister today sent you two jewels for St.

Joseph's crown; my father bought them for her as a memento of a trip we made to the shrine of Our Lady of Lourdes in France, and she intended to have them mounted for earrings, but reading in the ANNALS of the intended Coronation of St. Joseph, she was glad of the opportunity of giving them for the crown. They are brown topaz.

We thank our correspondents for the good example they give to the members of the Association. It will be followed and imitated. Reading the encouragements given by such a number of Bishops in America, the clients of St. Joseph will spare no trouble to give to the Coronation the splendor and solemnity which is due to the glorious Patron of the Universal Church and which is expected for such a rare occasion.

The success of our Petition is beyond question. Endorsed by twenty distinguished prelates, superiors of Communities and a large number of people of every age and condition, it will console and rejoice the heart of the Holy Father who in return, will send his blessings to his children in America.

IMPORTANT NOTICE.

Explanations have been asked by several persons about the slip which was sent to the subscribers, enclosed in the last issue of the ANNALS. To remove all difficulty, we beg to say that: The Association of St. Joseph will solicit the privilege of the Coronation from the Holy Father for a double purpose.

1. To offer to St. Joseph an extraordinary homage and by this means to awaken his devotion in the hearts of the Catholics in America.

2. By this solemn homage offered to the Holy Patron of the Catholic Church and the fervent prayers of the Associates to obtain the triumph of the Church and

the deliverance of the Sovereign Pontiff. Therefore on one side of the slip, every one can see the place reserved for his signature and the reason for which it is solicited. (*)

On the other side, we read: offerings to St. Joseph etc. and a list of the acts which we may perform in honor of St. Joseph to obtain the triumph of the Church. There is no obligation whatever for the Associates to enter in such a compact. The slip gives simply a direction. A better means can be found. We will gratefully accept any suggestion which will help us to obtain our object.

But we earnestly beg of all our Associates in St. Joseph, that they consider seriously our proposal to join all together and to address fervent prayers to our powerful Patron for the triumph of the Church. Any one who will read with attention the Encyclical addressed to the Bishops of Italy, and which is published in this issue, will understand that all Catholics are in duty bound to pray without ceasing for the successor of St. Peter till he will be delivered of the hand of Herod.

There are many, among our Associates who having made the heroic act for the "Poor Souls" think that they cannot dispose of the merit of their action for another intention. We beg to remind them that there are three things in a good action: *The merit, the impetration and the satisfaction.* When we have

(*) The slip is sent for individual signatures but it can be used by a family or a community. In such case the signer is requested to mark the number of children or persons which are represented by his name.

We earnestly request the Communities, Academies and all persons, who are skillful in the art of designing, to write themselves the petition and to decorate the paper with borders and emblematic designs. The names of the signers will follow the petition. For uniformity and in order that all those sheets may be bound in a nice volume we give the size of paper to be used, viz: 10 inches X 8 inches.

made the heroic act, we have given entirely to the "Poor Souls," the satisfaction which may be found in our action, but there is a personal merit which we cannot alienate. Moreover we may accomplish a good work or say some prayers to obtain a favor, as it is said that Judith was fasting, giving alms and praying for the deliverance of Bethulia. In the same manner all those who have made the heroic act, do not alienate their power of impetration, nay, but they will be more successful in their requests which are founded on a true spirit of charity.

Let us then raise our hands to our powerful Patron offering prayers and supplications with a strong cry and tears, to obtain that the day of his Coronation should be a day of joy and triumph for the whole Catholic Church.

COME NEARER TO ME, I AM JOSEPH, YOUR BROTHER!



beautiful history of Joseph, son of Jacob, sold by his jealous brethren, directed through marvellous incidents to the highest dignity in the Kingdom of Egypt, is familiar to every reader, and is always reread with a renewed interest and pleasure.

Who can contain his emotion, in seeing Joseph invested with the supreme dignity and power, surrounded by his brethren, who do not know him? Joseph can no longer refrain himself, and lifting up his voice with weeping, he said to his brethren:

I am Joseph! Come nearer to me!

And we know the conclusion. Joseph reveals to his brethren the designs of Holy Providence in directing him to the supreme dignity. *God sent me before*

that you may be preserved upon the earth, and may have food to live. Bring away from the land of Chanaan your father and kindred and come to me and I will give you all the good things of Egypt, that you may eat the marrow of the land.

With his supreme authority, Leo XIII has said lately, in a memorable document that the Joseph of ancient times, son of the Patriarch Jacob, was a type of Joseph the Foster Father of Jesus, the guardian of the Holy Family. And in fact, besides that the same name, without any change of signification, was given to both, we are perfectly aware of the evident likeness existing between them: this foremost—that the first Joseph obtained the favor and particular preference of his master, and when he was appointed to administer his affairs, it came to pass that prosperity and abundance, thanks to Joseph, reigned in the lord's house. This next and more important—that by order of the King he held powerful sway over the kingdom, at a time when famine made its appearance he provided with so much wisdom for the wants of the Egyptians and of their neighbors, that the King decreed he should be called the saviour of the world. Therefore it is permitted to recognize in this ancient Patriarch a figure of the later one. In the same manner as the first brought success and prosperity to the domestic interests of his master, and later rendered wonderful service to all the kingdom, so the second, destined to be the guardian of the Christian religion, must be regarded as the protector and the defender of the Church, which is truly the house of the Lord and the kingdom of God upon earth.

It seems that there is no more excuse to ignore St. Joseph. Every christian should look at him as the protector and defender whom God has sent to his help at the approach of direful calamities.

But, alas! it is yet small the number of those who know Joseph and put their confidence in Him.

Most christians ignore Joseph, they have no idea of the providential mission which God has assigned to him, of the help which they may receive from his patronage. Dear Associates in St. Joseph, let us remember that we are united together for the propagation of the devotion to St. Joseph. This is the principal object of the Association. We have not received the favor as a privilege for ourselves only but to communicate it to our friends and relatives.

Bring away from thence your father and kindred and come to me; and I will give you all the good things of Egypt, that you may eat the marrow of the land. (Gen. XLV.)

Behold a favorable occasion to manifest our devotedness to St. Joseph. We are all busy in the preparation of Christmas and New Year's presents. We desire to bring contentment and happiness to everybody: children, friends, servants are anticipating the surprise of the season.

What amount of money is spent every year to comply with the old custom of giving presents, useless presents in most circumstances.

The ANNALS OF ST. JOSEPH are published every month to foster and to propagate the devotion to St. Joseph, you are embarrassed at the choice of the book which you would give to a friend as a Christmas present. Give him a subscription to the ANNALS OF ST. JOSEPH. Each month, like a heavenly messenger, the little Magazine, carrying the name and the sweet Face of Joseph, will bring to the family circle the knowledge and the love of St. Joseph. His virtues will remind the father and mother of their noble duties, his protection will be a security for the children. The examples given at Nazareth by Jesus, Mary, and

Joseph, flourishing in each christian home, will bring peace, harmony and happiness. In the strife during life, in the struggle at the hour of death, St. Joseph will be always a friend, a protector, a defender; in one word let St. Joseph return to his place in our houses and the Lord will bless them for Joseph's sake.

The ANNALS have received from religious Communities a cordial welcome. Joseph came into his own and his own received him. There live his privileged children, his Benjamin, we may say, who always hasten to come at the call of Joseph.

However there are religious houses, who venerate and love St. Joseph as their dearest Patron. They would have their share in every work undertaken in his honor, but such are the circumstances that they are obliged to abstain. We would say that Christmas offers to many a good opportunity to rejoice the good Sisters, in gratifying them with a subscription to the ANNALS OF ST. JOSEPH.

The influence of St. Joseph's ANNALS would be considerable if they were received in the Catholic schools, colleges and academies. We say it on the authority of Catholic teachers, who have made the experience. There was at Nazareth a child, a divine Child, the model of all children who has lived in a school called Nazareth, increasing in wisdom and age, and grace with God and men, under the direction and commandment of Mary and Joseph. The authority, the Patronage of St. Joseph over the children is unquestionable. Through the ANNALS we try to call them, to assemble them under the sweet guard of St. Joseph. Let the ANNALS reach them to acquaint them with their privilege to be the children of Joseph.

There are other important groups in the Catholic community. They are es-

tablished by the zeal of devoted pastors, who desire to save the good seed that they have sown in the hearts of the little ones; precious seed indeed but exposed to great dangers, and to continue their good influence they found societies for young girls, associations for young men.

We were told by a good priest that the means to secure the stability of all those parochial societies would be to unite them under the Patronage of St. Joseph. It was the way of God himself, who has placed His own Family under the Guardianship of St. Joseph. The ANNALS would furnish them with a good reading to entertain their confidence and their love for St. Joseph.

Come nearer to me, says St. Joseph to his children; but they need a voice, to call them, at the feet of their Patron. It will be done by the ANNALS OF ST. JOSEPH. With the increase of their circulation, the veneration and love of St. Joseph will be increased. And the church will rejoice saying as Jacob of old: *It is enough for me if Joseph is yet living.*

When we plead for the circulation of St. Joseph's ANNALS, as a means to increase the veneration and love of the glorious saint, we have another urgent request to address to his devoted clients.

To attain their object, the ANNALS OF ST. JOSEPH need the help of good writers. Abandoned to the care of a manager alone who is often overcome by other duties the publication will be endangered. But with the assistance of some good writers who like to employ their talent for the glory of God, we can furnish to the reader a very interesting Magazine. To those who will kindly lend their co-operation we beg them to give the title of: *Promoters*, as they will be the efficacious instruments of the glorification of St. Joseph in America. The Church says of the Blessed Virgin Mary that *they that explain her, shall have life everlasting.* In

discovering the treasure, which is hidden in the heart of St. Joseph, we will bring to light together the great things that the Almighty has done to the Immaculate Mother of Jesus.

In fine we will esteem, as good *Promoters* of the work, all those who will lend us the help of their good counsels for the direction of the work, *that in all things God may be honored through Jesus Christ, to whom is glory and dominion for ever and ever.*

PETITIONS AND RECOMMENDATIONS.

The importance of a society is measured at the value and the increase of its treasure or capital and the profit which is annually distributed to its members. We are so much entangled in the desire and pursuit of material profits, that they are very few who have a knowledge of the supernatural order and long for the possession of a heavenly treasure rather than for the possession of earthly goods. We are however advised by the divine Wisdom: *Make to yourselves a treasure in heaven, which faileth not; where the thief approacheth not, nor the moth corrupteth.* (St. Luke XII, 33).

Let us well understand that our Association in St. Joseph has greater advantages and brings us more profits than any material society. We may desire to increase our temporal income, but: *Thou fool, this night do they require thy soul of thee; and whose shall those things be, which thou hast provided?* (St. Luke XII, 20). *Seek ye first the Kingdom of God and his justice, and all these things shall be added unto you.*

What are then the profits which we may expect from our Association. Let us remind that

EVERY WEDNESDAY

the Holy Sacrifice of Mass is offered up in honor of St. Joseph for the members living and dead of the Association. Before Mass the intentions of the members are read and special prayers are addressed to St. Joseph to obtain through his powerful intercession the success of those petitions. Let us understand the value of this weekly meeting at St. Joseph's shrine and of the Mass offered for the Associates.

You are engaged in your daily work, and you cannot go to Mass during the week.....but as a member of the Association, you have your share in the benefit of Mass and your desires, your intentions are brought each Wednesday to the throne of God by the glorious St. Joseph.....

You are sick, trouble and afflictions are entered into your home, you are oppressed by anxiety; take courage and fear not.....a great protector is

with you. St. Joseph has never abandoned his children.

Another Mass is said each week for the members of the Association by a priest, devoted to St. Joseph.

Moreover at St. Joseph's shrine, the center of the Association, our glorious Patron is continually prayed and honored by the offering of lamps, candles, novenas in his honor. This perpetual homage will bring down abundant blessings on the Association. This enviable treasure will be continually increased by the adjunction of new members to the Association for the benefit of the Associates living and dead, young and old.

As we attach a great importance to the practice of the weekly recommendations we will present them to the reader in a new arrangement.

It does not seem that the Calendar is very useful, as our attention is especially requested for each Wednesday, St. Joseph's day. Therefore we will hereafter distribute the recommendations in the following order.

Special intentions for January 1891.

THE CORONATION OF ST. JOSEPH.

Besides the Right Rev. Bishop of Green Bay, the pious works of his diocese, the conversion of schismatics in the Peninsula. By special request: The intentions of the Right Rev. H. Cosgrove, Bishop of Davenport, the Missions among infidels and heretics, the vicariates Apostolic of Melanesia and Micronesia, the Catholic Press, the Catholic Schools, the Holy League, the canonization of the Blessed Margaret Mary, the beatification of the Venerable Mary of the Incarnation, and of Venerable Julie Billiart the intentions deposited in St. Joseph's letter box, and the Indians of Keshena and for the conversion of the Oneidas.

Intentions for January 7th, the first Wednesday: The benefactors of St. Joseph's Church—550 temporal Favors—120 Sick Persons—215 Families—150 young girls—130 young men—5 Communities by the special help of St. Joseph for good works.

January 14th, the second Wednesday: 220 Spiritual Favors—195 Conversions—190 Communities—30 Missionaries—10 Priests and their parishes—150 Religious—Conversions of 60 Intemperate—150 Perseverances.

January 21st, the third Wednesday: 60 persons for a happy death—The Agonizing—The poor souls in Purgatory—The deceased members of the Association.

January 28th, the fourth Wednesday: The triumph of the Church—The return of Protestants to the Catholic Faith—The Vocations for religious Communities—The petitions recommended and not yet granted—80 hopeless cases.

Our monthly Novena will commence on January 15 to January 23d, THE FEAST OF THE SPOUSALS OF THE B. V. MARY WITH ST. JOSEPH. Plenary indulgence for the Associates, who receive holy communion and pray at the intentions of the Sovereign Pontiff. Mass will be said for the members of the Association. The special intention of the Novena will be: THE CHRISTIAN FAMILY.

THANKSGIVINGS.

De Pere, Wis.—Thanks to St. Joseph for two temporal favors which he has granted to me.—L.....

P. C., Mo.—I feel that St. Joseph has in a wonderful manner looked over our little family, as within the last year we have prospered better than ever before.—M. F. B.....

P. C. A.—Please offer a Mass in honor of St. Joseph for the "Poor souls" for a great favor received from St. Joseph.—R. M. D.

W. Mass.—Will you kindly upon your first opportunity say a Mass of Requiem for that poor soul, who is nearest to entering Heaven, that was most devout to St. Joseph. This is in accordance with a promise made to our dear Patron for a special favor most extraordinarily bestowed. Every Wednesday I receive the most signal favors and blessings through the intercession of St. Joseph. I cannot appreciate too much the privilege of being a member of St. Joseph's Association. Ch. R.

Princeton, Wis.—Please offer up the Holy Sacrifice of Mass in honor of St. Joseph for favors received.—Th. G.

Several other reports must be postponed for want of space.

THE ST. JOSEPH'S GESSEN IN AMERICA.

BY

Rev. J. J. Holzknecht.

I.

The country bounded on the North by Lake Superior, on the East by Lakes Michigan and Huron, on the South by wide spreading prairies, on the West by the Mississippi, was first seen by Sir John Nicolet in the year 1634. This vast area of land was inhabited by the Algonquins and Sioux, deadly foes one to another. The only exception of this mutual hostility were the Winnebagoes, a branch of the Sioux, who lived peacefully among the Algonquins. To the Algonquin race belonged the Chippewas, Menomonees, Pottawatomies, Sacs and Foxes in Michigan and Wisconsin and the Illinois tribes. Sir John Nicolet says of the Menomonees: They are lighter in complexion than their neighbors, remarkably well formed and active; their homes and hunting grounds are on the

Menomonee River stretching southward to the Duck Creek and later they extended their possession to the Milwaukee River, in the West to the Mississippi. All the country north of the Menomonee River belonged to the Chippewas and Ottawas. The Peninsula between Lake Michigan and Green Bay was occupied by the Winnebagoes or Puants, who later were settled at the Winnebago Lake, on the Wisconsin and Rock Rivers. Their neighbors north of Sturgeon Bay and on the Islands in the mouth of Green Bay were the Pottawatomies, later settled in Lower Michigan. The lands of the Fox, Wolf and Wisconsin Rivers were inhabited by the Sacs, Foxes or Outagamies, Mascoutens, Miamis, Kickapoos and other Illinois tribes. To these nations of the Great North-West God sent René Menard. Twenty years before Fathers Isaac Jogues and Raymbaut had merely planted the cross on the Southeastern shore of Lake Superior and again departed. René Menard, the second Francis Xavier, had already labored among the Hurons in Canada, among the Cayugas and Onondagas of New York, his companions had all gained their martyr-crown and he alone, now old and feeble, his hairlocks white, his face marked with the wounds received at Cayuga, knelt at the feet of his Superior, who blessed the veteran apostle and bid him go with St. Joseph's powerful protection to conquer souls in the far West for Christ's Kingdom. "The Great North-West shall be America's Gessen, St. Joseph's land! Its streams and Lakes abound in fish, its rolling prairies and verdant fields teem with opulent harvests and in its bosom it holds mountains of precious mineral. There St. Joseph from his royal throne shall govern the land and the people shall obey His bidding. As America's royal patron St. Joseph shall share in Mary's glory! In Him shall likewise be realized the dreams of the Egyptian Joseph, his prototype: *Dreaming, that we were binding sheaves in the field, my sheaf arose and stood and your sheaves standing about bowed down before my sheaf, I saw in a dream*

the sun and the moon and eleven stars worshipping me. (Genesis, 37). From His exalted royal throne, thence faith, grace and blessings wafting over America, St. Joseph shall rule over the House of God, over which Christ places Him, adorns His finger with the royal ring, vests Him with the kingly garment of richest silk, fastens a golden chain around His neck, crowns His brow with a golden diadem and strengthens His right hand with the regal scepter of golden lilies. Before His royal chariot heralds announce the King's coming to the people, who joyfully greet their father, their protector and governor." Like the venerable patriarch Jacob, going to meet his best beloved son Joseph, the viceroy of Egypt, the aged René Menard sets out for St. Joseph's land, on August the 28th, 1660. His first mission station the pioneer-apostle established at Keweenaw, west of Sault St. Marie, in honor of St. Theresa. From here some christian Hurons, living near the Noquet Islands in the mouth of Green Bay, invited the missionary to their homes. With his companion, John Guerin, the feeble priest answers the call, saying: "I must go, if it cost me my life; on account of this my wretched old body souls shall not perish!" But, like St. Francis Xavier, who died on the limits of China, so the heroic apostle only arrives to the border line of Wisconsin, where the Lord having proved Him, He receives the crown of life, which God has promised to them that love Him. (St. James, ch. 1.) Whilst his faithful companion was preparing for the transportation of the canoe across the Menomonee River, at its first rapids, Father Menard got lost in the woods and was probably murdered by the savages, on the 10th of August, 1651, on the very threshold of the land of destiny, the St. Joseph's Gessen of America. Of him the people of this fair land, whose pioneer-apostle he truly is, shall sing: (Wisdom ch. 5, v. 5). *Ecce quomodo computatus est inter filios Dei et inter sanctos sors ejus est. Behold, how He is numbered among the children of God and His lot is among the Saints in glory!*



ENCYCLICAL TO THE ITALIAN BISHOPS, PRIESTS AND PEOPLE.

His Holiness Shows How the Church Is Persecuted by the Present Rulers of Italy, Who Are Under Masonic Influences, and He Gives Advice to the Faithful.

To the Bishops, the clergy and the people of Italy:

VENERABLE BRETHREN AND BELOVED CHILDREN, HEALTH AND APOSTOLIC BLESSING.—



From the height of the Apostolic Throne, where Divine Providence has placed Us to watch over the salvation of all nations. We look often upon Italy, in whose bosom, by an act of singular predilection, God has established the See of

His Vicar, and from which come to Us at the present time many and most bit-

ter sorrows. It is not any personal offence that saddens Us, nor the privations and sacrifices imposed upon Us by the present condition of things, nor the outrages and scoffs which an insolent press has full power to hurl every day against Us. If only Our own person were concerned, and not the ruin to which Italy threatened in its faith is hastening. We should bear these offences without complaint, rejoicing even to repeat what one of Our most illustrious predecessors said of himself: "If the captivity of my country did not every moment of each day increase, as to the contempt and scorn of myself I should joyfully be silent." (St. Gregory the Great: Letter to the Emperor Maurice, Reg. 5). But, besides

the independence and dignity of the Holy See, the religion itself and the salvation of a whole nation are concerned, of a nation which from the earliest times opened its bosom to the Catholic faith and has ever jealously preserved it. Incredible it seems, but it is true: to such a pass have We come, that We have to fear for this Italy of Ours the loss even of the faith. Many times have We sounded the alarm, to give warning of the danger; but We do not, therefore, think that We have done enough. In face of the continued and fiercer assaults that are made, We hear the Voice of duty calling upon Us more powerfully than before to speak to you again, venerable brethren, to your clergy, and to the whole Italian people. As the enemy makes no truce, so neither you nor We must remain silent or inert. By the Divine mercy We have been constituted guardians and defenders of the religion of the people entrusted to Our care, pastors and watchful sentinels of the flock of Christ; and for this flock we must be ready, if need be, to sacrifice everything, even life itself.

We shall not say anything new: for facts have not changed from what they were, and We have had at other times to speak of them when occasion was given. But we now intend to recapitulate these facts in some way, and to group them into one picture, so to draw out for general instruction the consequences which flow from them. The facts are incontestable, and have happened in the clear light of day; not separated one from another, but so connected together as in their service to reveal with fullest evidence a system of which they are the actual operation and development. The system is not new; but the audacity, the fury, and the rapidity with which it is now carried out, are new. It is the plan of the sects that is now unfolding itself

in Italy, especially in what relates to the Catholic religion and the church, with the final and avowed purpose, if it were possible, of reducing it to nothing. It is needless now to put the Masonic sects upon their trial. They are already judged; their ends, their means, their doctrines, and their action, are all known with indisputable certainty. Possessed by the spirit of Satan, whose instruments they are, they burn like him with a deadly and inplacable hatred of Jesus Christ and His work; and they endeavor by every means to overthrow and fetter it. This war is at present waged more than elsewhere in Italy, in which the Catholic religion has taken deeper root; and above all in Rome, the centre of Catholic unity and the See of the Universal Pastor and Teacher of the Church.

It is well to trace from the beginning the different phases of this warfare.

The war began by the overthrow of the civil power of the Popes, the downfall of which, according to the secret intentions of the real leaders, afterwards only avowed, was under a political pretext, to be the means of enslaving at least, if not of destroying, the supreme spiritual power of the Roman Pontiffs. That no doubt might remain as to the true object of this warfare, there followed quickly the suppression of the religious Orders; and thereby a great reduction in the number of evangelical laborers for the propagation of the faith among the heathen, and for the sacred ministry and religious service of Catholic countries. Later, the obligation of military service has extended to ecclesiastics, with the necessary result that many and grave obstacles were put to the recruiting and due formation even of the secular clergy. Hands were laid upon ecclesiastical property, partly by absolute confiscation, and partly by charging it with enormous burdens, so as to impoverish the clergy and the Church, and to deprive

the Church of what is necessary for its temporal support and for carrying on institutions and works in aid of its Divine apostolate. This the sectaries themselves have openly declared: To lessen the influence of the clergy and of clerical bodies, one only efficacious means must be employed, to strip them of all their goods, and to reduce them to absolute poverty. So also the action of the State is of itself all directed to efface from the nation its religious and Christian character. From the laws, and from the whole of official life, every religious inspiration and idea is systematically banished when not directly assailed. Every public manifestation of faith and of Catholic piety is either forbidden or, under vain pretences, in a thousand ways impeded. From the family are taken away its foundation and religious constitution by the proclaiming of civil marriage, as it is called; and also by the entirely lay education which is now demanded, from the first elements to the higher teaching of the universities, so that the rising generation as far as this can be effected by the State have to grow up without any idea of religion, and without the first essential notions of their duties towards God. This is to put the axe to the root. No more universal and efficacious means could be imagined of withdrawing society, and families, and individuals, from the influence of the Church and of the faith: To lay clericalism [or Catholicism] waste in its foundations and its very sources of life, namely, in the school and in the family. Such is the authentic declaration of Masonic writers.

It will be said that this does not happen in Italy only, but is a system of government which States generally follow. We answer that this does not refute, but confirms, what we are saying as to the designs and action of Freemasonry in Italy. Yes, this system is adopted and

carried out wherever Freemasonry uses its impious and wicked action; and, as its action is widespread, so is this anti-Christian system widely applied. But the application becomes more speedy and general, and is pushed more to extremes, in countries where the Government is more under the control of the sect and better promotes its interests. Unfortunately, at the present time the new Italy is of the number of these countries. Not today only has it become subject to the wicked and evil influences of the sects; but for some time past they have tyrannized over it as they liked, with absolute dominion and power. Here the direction of public affairs, in what concerns religion, is wholly in conformity with the aspirations of the sects; and for accomplishing their aspirations, they have avowed supporters and ready instruments in those who hold the public power. Laws adverse to the Church and measures hostile to it are first proposed, decided and resolved, in the secret meetings of the sect; and if anything presents even the least appearance of hostility or harm to the Church it is at once received with favor and put forward. Amongst the most recent facts we may mention the approval of the new Penal Code, in which what was most obstinately demanded, in spite of all reason to the contrary, were the articles against the clergy, which form for them an exceptional law, and even condemn as criminal certain actions which are sacred duties of their ministry. The law as to pious works, by which all charitable property, accumulated by the piety and religion of our ancestors under the protection and guardianship of the Church, was withdrawn altogether from the Church's action and control, had for some years been put forward in the meetings of the sect, precisely because it would inflict a new outrage on the Church, lessen its social influence, and

suppress at once a great number of bequests made for Divine worship. Then come the eminent sectarian work, the erection of the monument to the renowned apostate of Nola, which, with the aid and favor of the Government, was promoted, determined, and carried out by Freemasonry, whose most authorized spokesmen were not ashamed to acknowledge its purpose and to declare its meaning. Its purpose was to insult the Papacy; its meaning, that, instead of the Catholic faith, must now be substituted the most absolute freedom of examination, of criticism, of thought, and of conscience; and what is meant by such language in the mouth of the sects is well known. The seal was put by the most explicit declarations made by the head of the Government, which were to the following effect: That the true and real conflict, which the Government has the merit of understanding, is the conflict between faith and the Church on one side and free examination on the other. That the Church may try to act as it has done before, to enchain anew reason and free thought, and to prevail; but the Government in this conflict declares itself openly in favor of reason as against faith, and takes upon itself the task of making the Italian State the evident expression of this reason and liberty; a sad task, which has now been boldly reaffirmed on a like occasion.

In the light of such facts and such declarations as these, it is more than ever clear that ruling idea which, as far as religion is concerned, controls the course of public affairs in Italy, is the realization of the Masonic programme. We see how much has already been realized; We know how much still remains to be done; and We can foresee with certainty that, so long as the destinies of Italy are in the hands of sectarian rulers or of men subject to the sects, the realization of the programme will be pressed on, more

or less rapidly according to circumstances, unto its complete development. The action of the sects is at present directed to attain the following objects, according to the votes and resolutions passed in their most important assemblies—votes and resolutions inspired throughout by a deadly hatred of the Church. The abolition in the schools of every kind of religious instruction, and the founding of institutions in which even girls are to be withdrawn from all clerical influence whatever it may be; because the State, which ought to be absolutely atheistic, has the inalienable right and duty to form the heart and the spirit of its citizens, and no school should exist apart from its inspiration and control. The rigorous application of all laws now in force, which aim at securing the absolute independence of evil society from clerical influence. The strict observance of laws suppressing religious corporations and the employment of means to make them effectual. The regulation of all ecclesiastical property, starting from the principle that its ownership belongs to the state and its administrations, to the civil power. The exclusion of every Catholic or clerical element from all public administrations, from pious works, hospitals and schools, from the councils which govern the destinies of the country, from academical and other unions, from companies, committees and families—an exclusion from everything, everywhere and forever. Instead, the Masonic influence is to make itself felt in all the circumstances of social life, and to become master and controller of every thing. Hereby the way will be smoothed towards the abolition of the Papacy; Italy will thus be free from its implacable and deadly enemy; and Rome, which in the past was the centre of universal Theocracy, will in the future be the centre of universal secularization, whence the Magna Charta of human liberty is to be proclaimed in the face of the whole world. Such are the authentic declarations, aspirations and resolutions of Freemasons or their assemblies.

To be concluded in our next issue.

ST. JOSEPH'S ASSOCIATION, THIRD SECTION.

THE DELIVERANCE OF THE POOR SOULS IN PURGATORY,

BY THE MUTUAL ASSISTANCE OF THE LIVING MEMBERS.

*Be mindful
O Lord,
of thy servants
and
handmaids,
Who are gone
before us,
with the sign
of faith,
and sleep in the
sleep of peace.*



*To These
O Lord,
and to all
that rest
in Christ,
Grant,
we beseech Thee,
a place
of refreshment,
light, and peace,
Amen.*

The living members of the Association are requested to send an offering of 10 cents each year to be employed in the celebration of Masses for the deceased members.

DAILY OFFERING.

The Associates of St. Joseph are requested to join the daily offering to their morning prayer.

Divine heart of Jesus I.....
offer, through our Lady of the Sacred Heart and St. Joseph, Friend of the Sacred Heart, my prayers, works and sufferings of this day, in union with your divine sacrifice for the deliverance of the souls in Purgatory and especially for the departed members of the Association.

MONTHLY OBITUARY.

The suffrages of the Association will be offered for:

Mrs. Marion B. Hoban, who died at Ammendale, Md. November 4th.

Sister Mary Rose Rogers, who died December 9th, at St. Cecilia Convent, Nashville.